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NOTES OF THE WEEK.

Too late for any fuller notice this week we received on Thursday afternoon a message from Liverpool with the sorrowful tidings of the death of Mr. Charles W. Jones. "Stroke last night, died ten o'clock this morning," was the message, absolutely unexpected, bringing a shock of grief and a sense of loss for which we find no adequate expression. Mr. Jones had, indeed, been somewhat out of health before Christmas, but he was home again, and on Sunday at morning service as usual at Ullet-road Church. On Monday he attended the committee meeting of Manchester College, of which he was treasurer, in the Cross-street Chapel-room in Manchester, and there was no shadow of this impending blow, to dim the keenness of his interest in College matters or the gladness of his friends at his presence. We have lost a trusted friend, a strong, true-hearted man, devoted as few others, with most generous interest and a wise liberality to the welfare of our churches, and to the welfare of his own city. To him such a sudden call would come, undaunted and not unprepared; to us is the grief, and the sense of immeasurable loss.

We are very glad to record this week the sermon preached by the Rev. J. Collins Odgers on Sunday morning in the Ullet-road Church, Liverpool, in commemoration of the centenary of the birth of John Hamilton Thom. What Mr. Odgers said of the impersonal character of Mr. Thom's

habitual preaching is perfectly true, and this no doubt made his word all the more effective, when he did turn aside from his usual method, and deal directly with an immediate question of the day. Some of his Domestic Mission sermons are examples, and the sermon for the Liverpool dispensaries, reprinted in "A Minister of God," is another. Most powerful of all was perhaps the sermon on the Irish Famine of 1847.

THIS characteristic of Mr. Thom's preaching was noted by an old member of his congregation in some recollections included in the tribute to his memory which appeared in the *Liverpool Unitarian Annual* of 1895:—"Several of his sermons on special occasions stand out in my memory, and I can still feel again in reading them the thrill with which we heard him preach them. His usual sermons were so spiritual, addressed as from his spirit to ours, his own personality being entirely hidden and suppressed, that when on special occasion his indignation or sympathy was strongly roused, and he poured forth a stream of powerful eloquence, we felt how strong as well as spiritual he was. Of these special sermons the first I remember was that preached for the Irish Famine in 1847."

THE seventy-eighth anniversary of the Brahmo Samaj is to be celebrated at Essex Hall this (Saturday) afternoon, by a service in the lower hall at 3 o'clock, conducted by the Rev. George Critchley, and after tea an address at 5 o'clock by the Rev. J. P. Hopps. On Sunday afternoon a service is to be conducted in Bengali by Dr. B. C. Ghosh, M.A., at 3 o'clock.

WE report this week farewell meetings to the Rev. Wilfred Harris, in Lancashire, and may remind our readers of the farewell at Essex Hall, on Tuesday evening, February 11. Mr. and Mrs. Harris are to sail for Adelaide from Liverpool on the following Thursday, Feb. 13. Mr. N. S. Kay, of Ridgefield, Manchester, and Oxford-street, Bolton, has secured admirable photographs of Mr. and Mrs. Harris, of which friends may be glad to know. The likeness of Mr. Harris, in particular, is as good as one could wish for.

A SPECIAL service for boys is being arranged by the London Battalion Committee of the Boys' Own Brigade, to be held at Essex Hall, on Thursday evening, January 30, at 8.15. The Rev. Frederic Allen (first chaplain of the 1st Coy. B.O.B.) will conduct the service, and an address will be given by Miss Marian Pritchard.

There will be present the three London companies of the Brigade (No. 1, Stamford-street; No. 2, Rhyll-street; No. 3, Mansford-street), and all who are interested in the work among boys, in our London churches and missions, will be heartily welcomed. A special invitation is extended to all boys who are members of boys' clubs or Sunday schools connected with our churches in London. The Rev. J. C. Ballantyne, of the Blackfriars Mission and Stamford-street Chapel, will gladly send further particulars to any who are interested, either in the service, or in the general work of the Boys' Own Brigade.

THE relative numerical strength of the Church of England and the Free Churches in England and Wales is again given in the annual statistics compiled by Mr. Howard Evans. The figures are:—

	Free Churches.	Church of England.
Sittings	8,483,925	7,240,136
Communicants	2,183,914	2,053,455
S. School Teachers	405,391	206,873
S. Scholars	3,471,276	2,538,240

In addition to the above there are very large and growing attendances at P.S.A.'s and Men's Own meetings; the majority of those who attend such services are not to be found in either morning or evening congregations. As evidence of the rapid increase at this class of service, the Wesleyan Year Book for 1907 shows 77,340 members as against 44,069 in 1906.

MR. A. HENDERSON, M.P., speaking recently on the subject of "The Working Classes and Christianity," said that as a result of careful observation he was forced to the conclusion that the vast majority of the wage-earners were at present outside the various branches of the Christian Church. Such an alienation was deplorable, and, if the breach were not healed, it might prove disastrous to all concerned. He did not think the people desired to repudiate Christianity. He was afraid that religious snobbery and class distinctions within the churches had caused the masses to turn away in disgust. The want of sympathy on the part of many of the churches with the new aspirations and ideals dominating the workers had been one of the leading causes of the separation. When Christianity was shown as an aggressive force, transforming the worker's environment, seeking to right industrial wrongs and remove social injustice, it would command the sympathies of the common people. The churches should hail the democratic spirit of the times, and show

the adaptability of Christianity to every phase of human existence.

THE curious supplement of the *United Methodist*, with its portrait of the founder of the Bible Christian denomination, with its pictures of Shebbear village and its account of the College may be chiefly interesting to those who know something of Methodism in Devon. But two little items may here be inserted:—(1) When over ninety years ago the Rev. Jas. Thorne preached on the corner stone of the chapel which Mr. John Thorne had decided to build he took this text:—"The God of Heaven, He will prosper us; therefore we His servants will arise and build." This text might offer some suggestion to those who are dealing with "our great problem." (2) The writer of the sketch declares, "The founder and his successors have never sought to sustain spiritual life by orthodoxy, but have sustained their orthodoxy by devoting special attention to their spiritual life." Is it not the main contention of those among us who dread a denominational name that we ought to devote our energies to spiritual matters, leaving our doctrine to develop as it will? And cannot we, as well as any body of Methodists, take that principle for granted, and proceed with the next business.

THE *Methodist Times* deliberately gives space and opportunity for the discussion of political, social, and religious problems from various points of view. While, according to a newspaper report, Mr. R. W. Perks thinks Methodism is to present a barrier to check the advance of secularism, infidelity and socialism; there are brother members of the Wesleyan Church who believe that some form of socialism is the very Gospel that the good Methodists of the time to come will insist upon and practise. A constant writer in the paper named above is much in sympathy with socialism; and he further gives utterance to the following sentiments, not startling to us, but somewhat novel, one thinks, in an evangelical paper. A man, he says, is not to abstain from joining with those who are doing good work on the ground that they are not Christians. "Notwithstanding all the abundant good which has come to the English nation from the Puritans, there can be no doubt that we have reaped a harvest of evil as well. The Puritan attitude towards the drama, for instance, is in my opinion a matter of great regret. The drama belongs to God and not the devil, but the Puritans left it in the hands of the devil. And we reap the consequences to this day. We do not conquer the world by running away from it."

THE figures of the progress of the Wesleyan Methodist Church from the year 1781 onwards, as presented by the Rev. Theodore Carrier, can be made to look exceedingly startling. The Church that once increased its members by 4, 4½, even 5 per cent. per annum, suffers a decrease at the time of the strain of the Reform movement, and the old rate of increase is never nearly reached again. Recently the Wesleyan Church has had much ado to hold its own. Among the contributing causes not usually named in this connection, the rapid transition of public opinion

in regard to the very foundation doctrines of Methodism should not be disregarded. Wesley's ideal Methodist was a man wholly possessed with a desire to "flee from the wrath to come." If the manifestation of such a desire were required from new candidates for membership now how many would pass in as full members?

DURING the past week the Labour Party has met in conference at Hull. As pointed out by the President, Mr. Walter Hudson, M.P., in his address, there are now 276 affiliated societies with a membership of 1,072,413, an increase of 15 societies and 74,075 members for the year. A formidable body of public opinion of those who "work by brain or muscle" (to quote Mr. Hudson) is, therefore, represented. An important addition to the forces of the Conference is indicated by the amendment of the constitution, which was agreed to, providing for the affiliation of the Women's Labour League, so that future conferences will admit women as delegates.

THE Women's Labour League, meeting also at Hull, and in another part of the same building, under the chairmanship of Mrs. Bruce Glasier, received a report implying that the well-known difficulty in getting women workers to combine effectively is being, in some measure, overcome. Miss Mary MacArthur, of the Women's Trade Union League, announced "we have made greater progress this year than ever before. Thousands of women workers have become trade unionists, and we now have a total of 130,000 organised women workers." The women's conference showed its concern about old age pensions and the Children's Meals Act, urged the abolition of half-time for children under fourteen years of age, and was of divided judgment as to the efficiency of Wages Boards to do away with "sweating."

IN a recent address to the Friends' Guild of Teachers, Mr. J. L. Paton, M.A., dwelt on the educational importance of manual training. He set the craftsman's motive of producing good work far before that of mere class competition; and held that manual occupations ought to hold the fundamental, not the supplementary place. They were fundamental, the motor centres of the brain developing earlier than the rationalising, and theory following properly upon practice. "We must have a basis for our higher accomplishments in the work of our hands; to produce all-round efficient men and women we must begin with the training of the hand, and lead through matter to spirit."

DR. LIONEL TAYLER, whose investigations into social types are well known, described these in a recent lecture at Letchworth. He urged the dominant influence of heredity, rather than of environment, in determining the character of town dwellers; but indicated that environment and vocation exercised a strong selective influence. What is needed is an environment which will encourage the breeding of the best types and discourage the worse. This, of course, is not a characteristic of the poorer parts of any great city. An extended report is given in last week's *Citizen*.

THE last number of the *International Journal of Ethics* contains a valuable article on the "Psychology of Mysticism," by M. E. Boutroux. It suggests that beside the individual life there is also "a universal life, potential and already in some measure real." In considering their relation to one another M. Boutroux points out that their co-existence may lead to reconciliation, and not necessarily to any final incompatibility. "It would then be possible to transcend Nature without going out of Nature. Individual consciousnesses might, without breaking, enlarge their bonds and mutually interpenetrate. And it would be given to humanity to become one without the necessary disappearance of individuals, of families, of nations—of any of those groups which already have a unity, and whose existence is beautiful and good."

CONTINUING his investigations in the West of England, the *Daily News* Commissioner, in his fourth article on the "Hope of the Countryside," speaks of the exodus of young men from Shropshire, and the prevailing scepticism among agriculturists there as to the real intentions of the new Act. The local demand appears to be for "cow cottages," a cottage, that is to say, with enough pasture for a cow; and the Commissioner speaks of the obvious need for milk in the diet of the pale little country children of this dairy-land.

AT the instance of the Liverpool Clarion Club over a hundred clergy and ministers of various denominations have signed a declaration to the effect that the Socialism they believe in (sometimes called "Christian Socialism") "involves the public ownership and management of the means of production, distribution, and exchange, and is, therefore, essentially the same Socialism as that which is held by Socialists throughout the world. Our Socialism is not the less earnest nor less complete because it is inspired by our Christianity. The central teaching of Socialism is a matter of economics, and may, therefore, be advocated by all men, whether they be Christians or unbelievers, yet we feel, as ministers of the Christian faith, that this economic doctrine is in perfect harmony with our faith, and we believe that its advocacy is sanctioned, and, indeed, required of us, by the implications of our religion." Among those who have signed are the Revs. R. J. Campbell, Percy Dearmer, T. Rhondda Williams, James Adderley, Frank Ballard, F. R. Swann, Stewart Headlam and of our own ministers, J. L. Haigh, Charles Peach, J. A. Pearson, D. G. Rees, H. B. Smith, A. Webster, and W. Whitaker.

THE attention of women in and about London, interested in Local Government, is called to the advertisement of a course of lectures by Dr. Gilbert Slater, at Queen's College, Harley-street. The first lecture, at which Mr. Henry Hobhouse presided, was given on Wednesday. Next week's lecture is on "The English Municipality."

FAITH feels as though it could die death after death, and only be the nigher God with every change.—W. Mountford.

WHAT IS MEANT BY THE IMMANENCE OF GOD?

IV.—IMMANENCE AS TAUGHT BY THE REV. R. J. CAMPBELL.

WE have seen the importance of taking into account the results of a doctrine in estimating its truth. Mr. Campbell shows a sound instinct in constantly appealing to the results of the doctrine of Immanence. He desires to re-state the traditional Christian beliefs in the light of this great fundamental principle; and he expressly says that the only thing new in his presentation of it is "the effort to apply it in a practical way to the conditions of modern life."

He is not satisfied with Immanence as Martineau and Armstrong understand it (though he does not name either of these thinkers). Armstrong, for example, would say that God is in man and interpenetrates man, but their essential beings are separate; that even if it is impossible to say where human nature ends and Divine nature begins, still God and man can never be *one*—still there will always be the two spheres of life, the human and the Divine. Hence, as we have seen, he always illustrates the relation between God and man by referring to intercourse between two different human persons.

This position Mr. Campbell rejects. I have been urging its abandonment here, for the reason that it cuts away all possibility of satisfying one of the great needs of our time, the *social interpretation of religion*. Mr. Campbell, however, has repeatedly stated another reason; and his various utterances on this question seem to me clearly to leave us with the evils of Pantheism still on our hands. It is true that he expressly repudiates absolute Pantheism as taught, for instance, by Hartley. He asserts Immanence as the indwelling of God in the human soul and in the universe at large. But when we face the vital question as Mr. Campbell himself puts it, "How much does this *indwelling* imply?" we find him on the wrong side of the border.

His first reason for rejecting a view such as that of Armstrong seems to be this: The highest forms of religious experience imply the possibility of the human becoming *absolutely identical* with the Divine. They imply such an increase, expansion, and growth of human nature as will find its fulfilment in becoming God, or "absorption in the Infinite." But is this necessarily involved in the highest or any religious experience? At the Conference of New Theologians at Penmaenmawr, last summer, Mr. Rhondda Williams questioned this. He did not want to be absorbed into anybody or anything, not even into God; and to say that he would retain everything of value in his present consciousness and yet be absorbed into God, seemed to him to be a contradiction in terms. True, he wanted larger life, and to grow for ever; he desired that his feeling and knowledge should be at one with those of God; but this was not "absorption." This contention seems perfectly natural and reasonable. There are many forms of faith, as Mr. Campbell hinted, which have held up the ideal of "absorption in the Infinite"; but we are not limited to any such belief. It

is equally open to us to believe that human personalities, as they develop and their higher powers unfold, become more and more vitally united with God, while their individuality is deepened and intensified. Individuality does not mean mere isolation and separateness.

Mr. Campbell interprets Immanence as follows.* "We are individually a separated portion of the Divine essence; we have no being that is not God's; what we have to do is to get rid of that *sense of separation*." "Our consciousness of individuality, of limitation, is our very own," to be expanded, exalted, glorified. These statements unintentionally go over to the bad side of Pantheism. To see this, you have only to examine the immediate implications of what is said. Our *being* is God's, i.e., whatever is *real* in us is already Divine; what we have to do is to get rid of the *consciousness* of separation from God. Carried to their logical conclusion, these statements end in the doctrine that evil, and everything else that separates us from God, is not real at all; and this means that all our finite life is an illusion. This is the famous *via negativa* of Eastern and Western mysticisms.

It is evident that Mr. Campbell has no intention of leading to this result. If he speaks of the consciousness of separation as something to be "got rid of," and speaks of an "escape from selfhood," a "deliverance from everything that limits us and separates us from union with the highest of all,"—he also speaks of the process of redemption (the process in which our finite consciousness becomes expanded, exalted, and glorified) as a "fulfilment of all aspirations," a "deliverance from all that we at present feel to be a disability and a hindrance in our upward progress." The hindrances and disabilities *must be real*. He speaks of human nature as the embodiment or vehicle of "a Divine purpose which reaches immeasurably beyond anything to which we have yet attained." Our *deficiency* from the fulfilment of that purpose is not something negative, it consists of actual qualities in us and of us, which are, so far, evil.

We spoke of the inspiring effect of Calvinism and some other forms of Pantheism, and we suggested as a reason that men unconsciously added something to the doctrine which made it not merely pantheistic. To feel oneself the instrument of a Divine purpose *is* uplifting; but such a man never feels himself a mere tool. The Divine power is inflowing into him and not dissolving, but intensifying his own individual being. The same remark applies to Mr. Campbell's version of Immanence—that God is expressing Himself through the universe in general and you and me in particular, so that any man, say John Smith, may be described as "God, limited." Whatever inspiring force this has is due, I would suggest, to the fact that when people try to live by the doctrine it is unconsciously modified or rather transformed into that of a real human self inspired by God and rooted in God.

*The quotations are from Mr. Campbell's lectures on Divine Immanence, given at St. Andrews Hall, Glasgow, and at Penmaenmawr, North Wales, as reported in the *Christian Commonwealth* for May 9 and August 29, 1907.

Mr. Campbell frankly admits that his view cannot be reconciled with moral freedom. In this he is more keen-sighted than some of those who appear to have been his philosophical masters. "No argument," he declares, "would ever convince men that they have not some power of individual self-direction and self-control"; in this matter we have to "overleap logic." Granting that to overleap logic is not the same thing as to be illogical, still, it seems a very serious defect in a theory that it cannot account for so fundamental a fact of experience. We may think of man as rooted in God, his life an outgrowth of God's life, while he has a real life of his own which not even God can live for him.

I now pass to another aspect of Mr. Campbell's doctrine on this subject. Speaking of Divine Transcendence, he lays down the following positions. It is obvious that the infinite consciousness, the boundless mind of God, must transcend the highest efforts of the finite mind; the Infinite Being of God must transcend all that we know of the finite universe. But we know nothing of God as transcendent, save as revealed in God as immanent—in the best that the immanent God has shown. *It is the immanent God with whom we have to do.*

That God as transcendent can be known only through God as immanent, is certainly true; for it is simply to say, in other words, that we can know Him only through His self-expression in the world and in ourselves. Mr. Campbell's statement may, however, carry us further than this. It may mean that God *does* nothing for the world *save through man*—that all Divine action in history is done only through human hands, human brains and hearts. God, existing beyond man, acts only through man; His action is immanent, His being transcendent.

This conclusion is not inconsistent with the conception which we have arrived at, which affirms a vital union between the human and the Divine, finds the central heart of that living union in our highest desires and ideals and best affections, and teaches that by expressing these in our lives we become more and more one with each other and with God. It *may* be that only thus, through us, does God work to improve the world. This commends itself to many thoughtful minds to-day, though I myself believe that there are grounds for taking a wider view. But even if we do not take a wider view, we have a principle which is fitted to uplift and transform the whole of human life. It has none of the bad results of the atheistic doctrine of "only man." It puts Divine power behind all high human endeavour, and *roots* human nobleness, faith, courage, and love in the life of God. Every triumph of human nature over the things that so easily beset it is a triumph of God.

The practical results of this belief, if it could really become a living belief, and take hold on the souls of men, would be almost vaster than we can conceive. It would *verify itself* in the Redemption of Personality and the Redemption of Society. No belief in God as "another Person" could ever have such effects. It is a revolutionary idea, when developed—that

there is, working in all persons and evolving them, one and the same rich illimitable life.

It would verify itself in the Redemption of Personality. For it means that the Heavenly Father is eternally present in the life of every one of us, unescapably present, the very life of our life, the light of all our seeing, awaiting a complete recognition, realisation, and expression. The different forms of the "mind-cure movement," amid all their extravagances, have in a blundering way grasped the same truth—that we have Divine resources within us and behind us, which we might let in, to flood every secret chamber of the mind with streams of purity and health. Man's spirit may still be strong and living and free, as it was in the days when angels talked with men. It is our incapacity for self-mastery, and our practical materialism sprung from a narrow outlook on life, that stand in the way. Yet there is something greater before us than we know. By the Divine Law, we shall grow to heights unimaginable now, dimly foreshadowed in the familiar words "reconciled with God," "at one with God," "not by the conversion of the Godhead into flesh, but by the taking of the manhood into God." With us it rests to choose, whether we shall co-operate with that great law and make it our own, or prepare suffering and misery for ourselves, here and hereafter, by vainly trying to withstand it. The great consummation for the sake of which the work of all these ages has been done, is our destiny still—"that man should become the equal of God from whom he came forth, and that thus God Himself should be perfected, in that He has of His own offspring those equal to Himself upon whom that love which is the essence of His Divine nature can for the first time be fully lavished."

Be it remembered also that if man, though he is not "God, limited," is vitally united with a Life unlimited by time and space, he has an absolute assurance of immortality. What is *distinctive* of humanity is continuous with and inspired by the Divine Life, and shares its deathlessness. Only beings capable of attaining these *distinctive* qualities can possess this guarantee. This is "the spirit of a man that goeth upward," in contradistinction to "the spirit of a beast that goeth downward"; in other words, which has not the possibility of unifying and strengthening its inner life through the mental effort involved in the earnest endeavour to understand and realise ideals.*

‡ Finally, this thought of Immanence, applied to life, means the Redemption of Society from its present *individualism*. It does not, indeed, enable us straightway to judge between various competing schemes of reform; still less does it straightway justify collectivism.† It teaches us that our present ideas of what

personality is are fragmentary and parsimonious. We are immature; hence our contentment with these ideas, with all the trouble and torment they bring into personal experience, and all the confusion they work in social organisation. They must give way to a more comprehensive, wealthy and generous conception of what man is and what his life means, in the light of this thought—that the common life seeking expression in all men is One, indivisible, and all-inclusive.

(To be continued.)

S. H. MELLONE.

THE REPROACH OF THE GOSPEL.*

MR. PEILE has set himself a difficult task, but he is one of the strong men whose services the Church of England can enlist and retain. He has chosen as his subject "the question why the Kingdoms of this world have not long ago become the Kingdom of our God and of His Christ—the question why our Christianity does not make us better men and women"; and he sees that on the answer to this question depends the continued existence of Christianity. It is comparatively easy to maintain that Christianity has been a success—indeed, the greatest success that the world has ever known—if we treat it as a human movement, comparable with other human movements, beginning with a few Galilean peasants, conquering the Roman and the Goth, and rendering possible modern civilisation, with all its promises for the future. But a Bampton Lecturer cannot take this ground. He has to accept the orthodox scale on which preparation was made through the Incarnation, and then it is not easy to contemplate the result as anything but disastrous. But Mr. Peile makes a splendid attempt to redeem the situation, throwing away unflinchingly what he does not regard as essential, and pleading strenuously for what he is eager to retain. It is a book that is good to read, and when we think what his appointment means, and who are the men who heard and will be influenced by his words, we may well feel thankful that Oxford has become what it is now. In due course other parts of England will be similarly influenced, though it would be a mistake to suppose that this has already happened to any very large extent.

The first Lecture is devoted to a statement of the facts, and reaches the conclusion that the way of hope lies in a return to the teaching of Christ. The second Lecture deals with the historic basis of Christian belief, and space inevitably confines it within limits which render its arguments acceptable chiefly to those who are already prepared to adopt the conclusions. But as a statement of what does seem reasonable to a man of Mr. Peile's culture it deserves our careful attention. The third Lecture deals with the sense of sin, incidentally touching on a noteworthy saying of Sir Oliver Lodge, that "the higher man of to-day is not worrying about his sins at all," and passes on to a consideration of the Incarnation with a further quotation from Sir Oliver

Lodge's contributions to the *Hibbert Journal*. It is not easy quite to understand what Mr. Peile means by the Incarnation, and this is unfortunate, for we at least want to know whether he takes his stand on the side of Dr. Gore or the New Theology. Apparently we may place him not far from the Rev. R. J. Campbell, for these are his words: "The answer which Christianity offers is the Incarnation. In the human life and death of Christ, with its revelation of the love and Fatherhood of God and the Sonship of Man, it finds the guiding principle which lifts all life out of chaos into order, because in the realisation of that Fatherhood and that Sonship, the ancient opposition of self-love and self-sacrifice is reconciled and lost." Here we have a spiritual principle, eternally true for all, not a unique event, occurring at a definite place and time, and separated by a Virgin birth from everything else which has occurred or can occur. But is this the authorised teaching of the Church of England?

After this Mr. Peile deals with "War and Trade," "Social Questions," "Anarchy not the Cure," "Christianity a Revolutionary Force," and "Practical Considerations." In the first of these lectures he faces the difficulties with conspicuous courage, and frankly admits that both war and trade do seem irreconcilably opposed to the spirit of Christianity. But he maintains that the exaggerated respect for human life is modern and not essentially Christian, that it indicates a waning faith in a future life, and that other evils must disappear before war. He further maintains that trade is essentially akin to war in spirit, and that it is actually the less Christian of the two, as we may see from the baneful effects of unrestrained competition. He places all his hope for Christian industry in co-operation. This is pretty well for a Bampton Lecturer, especially as he tells us that in his book "there are passages which my more advanced Socialist friends deplore as unpractical." Apparently he has received no remonstrances from non-Socialists. Perhaps his argument would have been more convincing if he had shown a firmer grasp of the economic principle that in all honourable trade there may be, and should be, an honest gain to both sides, thus distinguishing the gains of trade, where real value is constantly increased, from the gains of war, theft and gambling, where all, or more than all, that one side gains is lost by others. But his treatment of the subject is full of suggestive truth, as when he says: "It is not enough to give people subsistence, or even comfort, unless we can give them back what we have robbed from them—honesty and self-respect, and the fear of God. The real question of the unemployed, for instance, is not to find them wages, or to find them work, but to re-create in them what they have lost—the desire to work and to maintain themselves." Compare this with the contemptible answer which satisfies so many comfortable persons who are content to say that the unemployed do not want to work. So far as that is true, it indicates the very state of things which Christian duty requires us to change. But Mr. Peile weakens his appeal by using the word "robbed." That word implies

* If at any time one of the highest animals, by his love for and devotion to his human friends, has attained to this level, then I do not hesitate to affirm my belief that this achievement starts him on his career of immortality as a developing individual.

† If the word Socialism—one of the most ambiguous and question-begging terms in our language—could be abolished by Act of Parliament, I believe it would be a great gain.

* "The Reproach of the Gospel": being the Bampton Lectures for 1907. By J. H. F. Pelle, M.A. (Longmans. 5s. 6d. net.)

that we have taken something which we had no legal right to take, and which the person robbed has a right to demand back. This is not universally or even extensively true in the case alleged. One of Dr. Martineau's illuminating distinctions is between the claims which other men have upon us, which are for the most part limited by contract and mutual understanding, and the limitless claims which God has on us, involving the best and highest we can do. We owe to God far more than we owe to man, and we resent claims made by men, or in their name, when we readily admit that such claims involve no more than is required by our duty to God. Social improvement will not be advanced by encouraging a false sense of their "rights" among those whom we desire to help.

Space does not permit further discussion, but we cordially commend the book to our readers, and heartily endorse the first of its practical suggestions, which is, in Mr. Peile's own italics, "*the Importance of having a Christian Clergy.*"

H. S. S.

PHASES OF FAITH.*

THESE two volumes deal with the Christian doctrine of faith from very different points of view, and after a very different manner. Principal Griffith-Jones belongs to a school of theology perhaps best described as liberal-evangelical. Mr. Skrine's position is that of the Conservative High Churchman, albeit with a strong leaning towards the scientific method.

Principal Griffith-Jones' book consists of a collection of studies prepared, for the most part, independently of each other. Out of the twenty-four, four only deal directly with faith, but indirectly, as its practical application to life, the others deal with it too. The author's attitude towards modern theological movements is declared by him in his preface to be one of hearty sympathy, but "far removed from that taken up by those who profess to be able to 'restate the essential doctrines of our faith in terms of the Divine Immanence'—a task which he believes to be utterly futile and distinctly mischievous." The book takes its title from that of the first discourse, "Faith and Verification," which appears to have been suggested by a saying of Huxley's "Theology claims that the just shall live by faith; science says the just shall live by verification." Repudiating Huxley's conception of faith as nothing higher than credulity, the author defines faith as "the faculty by which we take a thing on trust in order to find out if it is true." Only as we abandon ourselves to the Divine power does it become possible to verify the claims God has upon us and the blessings He will impart to us. In the words of Professor William James, "Faith creates its own verification." Other discourses deal with the "Efficacy of Faith," the "Reciprocity of Faith," and the "Background of Faith." This last makes an admirable closing chapter, takes one, as it were, to some high vantage point to look upon the

whole panorama of the devout life, thereby to gain a bracing sense of the worth and beauty and fulness of it all. "Religion," says the writer, "is a matter of background as well as foreground, it derives a part of its charm and power over us because it provides an adequate horizon for the soul, because it has in its scope as well as direction, mystery as well as fact, breadth as well as intensity." The chapters concerned with the practical results of Faith cover such themes as "The Value of the Transient," "The Religious Function of Language," and "The Use of the Imagination in Religion." One chapter, that on "The Sinlessness of Jesus," is as interesting and ingenious as it is unconvincing. The question is regarded as of fundamental importance, and one on which every student of the life of Jesus must make up his mind for or against. There is no middle way. The matter cannot be an open question. Such is the argument. And we may know for a surety that Jesus was sinless because the Gospels "in a very convincing way lift the veil, and we look in His very heart, we feel His presence, we know Him for what He is." Yet a page or two further on the author surprises us with the statement "He had not, at any stage of His earthly life, attained to the ultimate and absolute goodness, for there were before Him at each moment heights of experience yet unscathed, victories of holiness not yet won, jeopardies and temptations still unmet and unconquered." Surely the decision of such a point rests on evidence, not on human consciousness or spiritual conviction. Suffice it that most of us are satisfied to "find no fault in Him at all." Principal Griffith-Jones appeals in his preface for an indulgent standard of literary judgment. He need not have done so. There is a delicacy of touch and refinement of finish, not to add a poetic charm, about these studies which chain one's attention and make it a pleasure to read them. But their chief claim to notice is their serious, yet happy devoutness. They are high examples of the best pastoral discourses of our day.

Mr. Skrine's book is a consecutive inquiry into "What is Faith?" It is prefaced by a quaint, chatty, singularly non-theological, "Salutation," and concluded by a similar "Valediction." As its sub-title indicates, it is "A hermit's epistle to some that are without." It is the outcome of thoughts which have been growing in his bosom for fifteen years, the story of his faith, which he asks his readers to compare with their own. The thesis which he sets out to prove, and which came to him as a great discovery, is this: Faith is life. Having defined life as "the adjustment of the internal relations of a living thing to the external relations, the response of an organism to its environment," he applies the same definition to faith. God is the environment to which by faith the soul responds. But a man is not to be renovated morally merely by an injunction to adapt himself to his external relations. Therefore a fuller definition of life is needed, and this is, that life is the foregoing of life, according to the grand paradox of Jesus. Mr. Skrine then shows how in the vegetable, animal, and social kingdoms life is won by losing life. Thus the paradox is interpreted in the light of Altruism.

In numerous ways, the law that life comes by its highest developments by surrendering life, is elaborated. The author dwells much on the parable of the vine, every branch of which draws vitality at the expense of something else, and depends for its continued life on its remaining an integral part of the whole. Having succeeded in his quest of an organon of belief, he proceeds in the second part of the book to put it to the test. The doctrines of the Incarnation and the Resurrection, and subsequently the Church, are exhaustively tested. And the conclusion seems to be that if by getting into relation with these things we find sustenance and life, we have in that very consequence a proof of our faith. Even the creeds are judged by this test. A Church Council is the eye by which the Church sees truth. It knows whether or not it is responding to the Divine environment. If the Church is conscious of having lived unto God in the act of promulgating a creed, the creed is, *ipso facto*, true! The fallacy of the whole book appears to be the assumption that sincerity in the search for truth necessarily involves finding it, an assumption which overlooks entirely intellectual and moral defects both in individuals and communities, and which takes no account of the spirit and standard of a particular age.

A. T.

SHORT NOTICES.

Sermons in Syntax, by Rev. J. Adams, B.D., is a further attempt on the lines of the author's "Sermons in Accents." It will appeal only to that not very large class of preachers who are good Hebrew scholars. It is intended to show how much of the religious meaning of the Scriptures can be discovered by close attention to the grammatical forms used by the writers. The best result, as the author himself admits, would be to send his readers to the study of Driver's invaluable book on the Tenses. Is it not best to keep syntax and homiletics separate from each other? Of course the preacher needs to know his Bible, and if he can read it in the original, so much the better. But Hebrew syntax is only one part of his general equipment, and I do not see why it should be singled out for special connection with sermons. (T. & T. Clark. 4s. 6d. net.)

R. T. H.

Great Minds at One: A Year's Parallels in Prose and Verse, compiled by F. M. Hornby, gives us quotations for every day of the year from a wide range of selection. The quotations have been chosen "to show how the same idea has occurred apparently independently to different minds, of different nationalities, and at widely different periods." For January 5, to take an example, the Chinese Taoist and Dr. Johnson are quoted in unison on the subject of good resolutions. The book is attractively bound and printed. (T. Fisher Unwin. 3s. 6d. net.)

British Writers on Classic Lands, by the Hon. Albert S. G. Canning, is a book of glimpses into poems, plays, characters, histories, nations, laws, and the compiler's reflections. The first hundred pages of the volume are in the nature of a commentary upon Milton's description of the temptation of Jesus. The compiler finds

* "Faith and Verification, with other Studies in Christian Thought and Life." By E. Griffith Jones, B.A., Principal of Yorkshire United College, Bradford. (James Clark & Co., 5s.)
"What is Faith?" By John Huntley Skrine. (Longmans, Green & Co. 1907. 5s. net.)

much relevant to his subject or theme in the poet, and much too that is irrelevant. Afterwards we are led to Shakespeare, and his Greek and Roman plays, to Gibbon and Macaulay, to Thackeray and Dickens and Bulwer Lytton, to Byron and Sir Walter, and many others. While containing much that is suggestive and interesting, the volume disappoints a reader who desires more than glimpses here and there into the fascination and romance of classic lands and peoples. (T. Fisher Unwin 7s. 6d. net.)

LIVERPOOL SUNDAY SCHOOL SOCIETY JUBILEE.

THE twelve schools of the Liverpool Sunday School Society were all represented, though some of them very sparsely, at the jubilee service held in Hope-street Church last Saturday afternoon, and at the subsequent meeting. It was in the Hope-street schools on Jan. 12, 1858, that the Society, as "The Liverpool District Sunday School Union" had its origin, at a meeting over which the late W. J. Lamport presided, when the Rev. W. H. Channing, Colonel Trimble, Robert Leighton, and others were present. The Rev. S. A. Steinthal, then at the Beaufort-street Domestic Mission, was an early member, but could not be at the first meeting. The Rev. W. Binns took part in the second meeting, and in May, 1868, the first united Whitsuntide service was conducted in Hope-street Church by the Rev. Charles Beard. The first years of the Society were marked by very keen debates, and a temporary suspension of meetings ensued. Then in 1870 a new beginning was made, with the Rev. H. W. Hawkes, as secretary, and of late years the Society has had a prosperous and useful career.

It was very fitting that the jubilee should be celebrated at Hope-street Church. The service was conducted by the Rev. H. W. Hawkes, a past President of the Society, and afterwards by the Rev. Alexander Gordon, whose connection with the Society dated back to 1864. The sermon was preached by Principal Gordon, who read as first lesson 1 Kings vii. and took for his text "Another Captain of fifty, with his fifty." The lesson of their experience as teachers in those fifty years was, he said, a lesson of trust. They knew they must begin by trusting the children, whom they had to bring up in the nurture and admonition of the Lord, they must have confidence in their own message, and trust in God who gave them that work to do. In that spirit they should look forward to the next fifty years with yet more fervent faith and deeper charity, that in days to come they might prove themselves more faithful followers of him who, from first to last, was the faithful Son of God.

At the conclusion of the service there was tea in the Chapter House and Church Hall, and later a meeting in the Hall, at which the Rev. J. Morley Mills, the President, took the chair, and gave an interesting historical sketch of the Society. Letters of congratulation and regret for absence were received from the Revs. S. A. Steinthal, J. J. Wright, and others.

Mr. J. HALL BROOKS, President of the Manchester District Sunday School Association, brought the congratulations of his Society, and the Rev. V. D. DAVIS represented the national Sunday School Association. The Rev. PRINCIPAL GORDON recalled many memories of his former connection with the Society.

A vote of thanks, moved by Mr. A. W. HALL and seconded by Mr. HAROLD COVENTRY, two former secretaries, was passed to Principal Gordon and the other speakers, and a further vote of thanks to the Hope-street congregation, moved by Miss O. M. RAWLINS, brought the meeting to a close.

OBITUARY.

MISS BOOTH.

AT the conclusion of his sermon in commemoration of the Rev. John Hamilton Thom in Ullet-road Church, Liverpool, on Sunday morning, the Rev. J. Collins Odgers referred to the death of Miss Mary Anne Booth, who had been for more than seventy years a member of that congregation, and passed away on Wednesday, January 15, at her residence, 15, Sefton-drive, in her eighty-sixth year.

Miss Booth's earliest recollection of Mr. Thom was while he was minister of the Ancient Chapel of Toxteth, where as a child she attended with her parents, and afterwards she grew up under his ministry at Renshaw-street Chapel. "With advancing years," Miss Booth once wrote of him, "Mr. Thom's manner and personality were invested with a deep spiritual beauty and charm which penetrated my whole being, and while listening to his voice, particularly in the devotional part of the service, I felt lifted into a higher region of religious communion than I experienced under any other influence. He was to me as one inspired."

Miss Booth, who was a cousin of Mr. Alfred Booth and the Right Hon. Charles Booth, was the daughter of Henry Booth (1788-1869), the railway projector and corn merchant of Liverpool, who was associated with George Stephenson in several of his enterprises. He was secretary of the first Liverpool and Manchester railway, and afterwards of the northern section of the London and North Western Railway. "Although of a retiring disposition," said the *Liverpool Daily Post and Mercury*, in a memorial notice, "Miss Booth was a citizen of great public spirit and generosity. Unostentatiously, but with a lavish hand, she gave her support to many deserving charities in Liverpool, medical and social, and those causes which tended towards the advancement or amelioration of her own sex found in her a particularly cordial co-operator. The Ladies' Sanitary Association and the Victoria Women's Settlement were two only of many excellent women's organisations with which she was intimately identified."

The funeral service was conducted by the Rev. J. C. Odgers at the Ancient Chapel of Toxteth on Saturday last, prior to cremation at Anfield.

FEAR to do base, unworthy things is valour.—Ben Jonson.

MR. WILLIAM GRAINGER.

MR. WILLIAM GRAINGER, of Sparkbrook, Birmingham, who passed away on January 13, in his sixtieth year, was one of the oldest and best known journalists of that city. A life-long Unitarian, he was for many years connected with the Midland Christian Union, and was one of the founders and first secretary of the Waverley-road Church, Small Heath. On leaving that district he became associated with "Our Father's Church," under the ministry of the Rev. C. J. Sneath, and was active in its reorganisation as the Moseley Unitarian Church. Mr. Grainger was a native of Coseley, near Wolverhampton, where his father, the late John Grainger, was formerly well known in Unitarian circles. In 1870 he married the youngest child of the Rev. Henry Eachus, who has been for forty-three years minister of the Old Meeting House at Coseley. The funeral service last Saturday was at Coseley, amid tokens of wide-spread esteem, the service both in the Old Meeting House and at the grave being conducted by the Rev. T. A. Gorton, of Moseley. On Sunday Mr. Gorton preached a memorial sermon in his own church.

JOHN HAMILTON THOM.

AT Ullet-road Church, on Sunday, the Rev. J. C. Odgers referred to the fact that a century had passed since the birth of one of his most loved and revered predecessors, John Hamilton Thom. He said it was well on certain occasions to recall the memory of those who had been true seers and prophets in the Christian Church, to cherish their writings, to meditate on their words, to recall their ideals, even though the mental picture of their personal presence was the possession of but few. That mental picture could never fade from the mind of those who in past years knew Mr. Thom as he was, and recognised the spiritual forces of his soul. The influence of his presence burnt itself into the consciousness of all whom he addressed, whether from the pulpit or the platform, and touched with awe even those who were but slightly acquainted with him. His was a long and happy life of quiet and successful work in the Christian ministry in this great city; he was known outside the circle of his immediate friends by his dignified bearing, his lofty aims, his holy living, his Christian example, and by the value and beauty of his written word. From an external point of view his life might be called uneventful; he was not a popular leader of the masses, he did not engage in political strife, or in newspaper controversy, and it was probably only a very strong and solemn sense of duty which compelled him to join the Rev. J. Martineau and the Rev. H. Giles in the Liverpool Controversy of 1839. But Mr. Thom exercised an influence which was felt by all who came into his presence—an influence for good, which could mould men and women into saints and heroes and inspire them with noble aims. As one turned over the pages of his printed sermons there was found no allusion to passing events or to the great men of his day, no reference to the Christian denomination into which he was born, or to the place which he filled in Christian work in Liverpool; there was scarcely anything

to show in what century he lived, no reference to personal episodes and experiences, aims, and aspirations; in one sense there was no reflection of his own personality. His distinctive creed, church, denunciation, hopes, fears, ambitions, were all hidden from the reader's eye. Yet, in another sense, his personality was betrayed on every page, for there was the impress of a soul that had made its abode with God. He gave utterance to the great positive truths of religion, to that which is below and above theological discussion, to that which is more lasting than the changing creeds of men. Therefore, as permanent monuments above the shifting sands, his writings would hold good for all time. As Dr. Martineau wrote of his friend:—"Such sermons as Mr. Thom's are no mere products of literary industry, producible at will, but are like the true prophet's word, which can be spoken only when the Spirit of the Lord is upon him. His function was to realise and interpret the relation and intercommunion between the human spirit and the divine, and from his own inward experience to bring it home to the consciousness of others." But, though Mr. Thom's writings were very far from sectarian or denominational, they could not be described as theologically indefinite. The central truth of his teaching was this:—God was His own Revealer in the souls of His children; Christ was also the Revealer of the Father by completely realising on earth God's idea of humanity. His theology might be summed up in Christ's own words:—"That they might know Thee, the only true God, and Jesus Christ whom Thou has sent." Cherishing ever the loftiest ideals in his own mind, he presented them to his hearers with winning grace and power. He was by no means insensible to the evil that was in the world, the baser influences which degraded men and made them dead to the higher life, but he never permitted the darker, sadder things in life to engross his attention or weaken his trust in the final victory of good. Mr. Thom's life and ministry were a continual invitation to all men to "worship the Lord in the beauty of holiness." All who knew him saw in him that beauty which is the outcome of an inner harmony with the will of the Father, a beauty of character seen in his benignity of expression, in his graciousness of manner, in the wisdom of his speech, in the tenderness of his sympathy. Those who heard him from Sunday to Sunday, and enjoyed the privilege of his friendship, felt that in him they had additional assurance of the truth of Christ's words, "Blessed are the pure in heart, for they shall see God."

BUT God is never so far off
As even to be near;
He is within; our spirit is
The home He holds most dear.
F. W. Faber.

NOTE.—Mr. Page Hopps points out to us that in last week's Children's Column the second line of George Herbert's hymn, "Teach me, my God and King," is quoted as it appears in Dr. Martineau's *Hymns of Praise and Prayer*, "Thy will in all to see," and not as Herbert wrote it, "In all things thee to see."

THE CHILDREN'S COLUMN.

DR. WATTS AND THE WESLEYS.

ABOUT 230 years ago, a mother took her little baby to see his father in jail. In jail because he persisted in worshipping God in his own way, and would not go to the Established Church. However, Mr. Watts was soon set free to go home to teach his little Isaac to be as faithful as he was. I think you would hardly have cared about the services to which he went, with their long prayers and long, long sermons, and, often, *no singing*. In the Established Church there were always the psalms to be repeated or chanted, but many of the Nonconformists would not have even psalms sung. As for the few hymns that were sometimes used, many of them were so poor that young Isaac Watts, at least, openly complained about them.

"Write better, young man," said the gentleman to whom he was speaking. Isaac thought that good advice, and at once began hymn-writing, and kept on all his life. He belonged to what was then called the Independent Church (now Congregationalist), and he became a minister.

For many years his hymns were the only ones sung in Congregational chapels. At first they were not printed, but written. Then, when they were made into books, these were so dear that few people could afford them. So the minister or a deacon used to read out a line, and the people sang it; then the next line was read and the people sang, and so on. I think the tune must have been spoilt! When I was a little girl I sometimes went to a chapel where each verse was read, and then sung, but I have never heard a line at a time.

Now, I want you to notice the change for the better that has come in England. Isaac Watts's father was twice put in jail for his Nonconformity; yet, though the son was also a Nonconformist, some of his hymns are now in the books of the Church which persecuted the father. One of them, "O God, our help in ages past," was sung in Westminster Abbey at the funeral of Queen Victoria, and, indeed, all over England, in church, chapel, and meeting-house. The father's enemies have been conquered by the son's hymns, and in the beautiful Abbey is a bust of Dr. Watts.

Not very long after Watts another man was also writing hymns. You have all heard of John Wesley, the founder of Methodism, have you not? and of his younger brother Charles, who was born in 1707? Their father was a clergyman, and their mother was a very remarkable woman. There were many other little children in the parsonage, and she brought them up very strictly. At one year old they were taught to "fear the rod, and to cry softly." Before they could speak they learnt to be still at family prayers, and as soon as they could they joined in. They had their meals in the room with their parents, and were not allowed to choose their food, but must eat what was given them. I wish children had to learn that more nowadays; they would grow up stronger and healthier, if they were not so often dainty. Then they must never have anything for which they cried, but must always "ask handsomely" and say "please." On the day after his fifth birthday, each child had to learn all his

letters, beginning at nine o'clock and going on till twelve, and if he did not know them then, going on again at two. The next day they began to spell the first verse in the Bible, and each day they did more. But, though it was a strict home, there seems to have been plenty of love.

When Charles grew up he went to College at Oxford, where John had already been. Here he found that most of the students were wasting their time, and learning very little; so he and a few friends agreed to meet daily for study and also for Bible-reading and prayer. This regular *method* amused the others, who nicknamed them "Methodists." When John Wesley returned to Oxford he joined the little party, who looked up to him as their leader, and they began to visit the poor, and the criminals in prison. Partly through this visiting, they began to see how many thousands of poor men and women there were who never went to any church or chapel, and whom no one ever troubled to teach; and some years after, in 1739, the two brothers began their wonderful work of travelling, preaching, generally, in the open-air. When Charles married, his wife went with him, riding horseback on a pillion behind him. All over the country they went, preaching to the boat-builders in Newcastle, and the tin-miners of Cornwall, among colliers and shoe makers and working people of all sorts; preaching everywhere to the poorest of the people, who were rougher and more ignorant than we can realise, but whose hearts were won by this love which was being shown them. The name "Methodists" stuck to them, and was also used for the churches which they founded. The Wesleys soon found what a help singing was, in interesting the great crowds that gathered round them, and, as they could not find any hymns ready, they wrote new ones. John Wesley was the most successful preacher, and he also wrote some hymns and translated others from the German; but Charles wrote more than 6,000! They are not all good, but a great number are, and many are *very* good. You will notice that we have a great many of his hymns in our books, and the Wesleys have many more.

I have only time to mention the one I like best, "Lord, from whom all blessings flow," in which he reminds us that in the Church of God all are equal. "There is neither *bond*" (that is "slave," for there were slaves even in England in Wesley's days) nor free," "great nor servile," for love will make us forget all these differences. We shall each try in our own "office," which means our own place, to do our own work.

I once read that when the great Duke of Wellington was going to the communion rail in a country church, a very poor old woman went to kneel beside him. The sexton thought this was quite wrong, and wanted to call her away, but the Duke took her arm, and they knelt through the service side by side, because in God's sight rich and poor are alike.

In Westminster Abbey is a memorial to John and Charles Wesley, on which are carved John's last words, "The best of all is—God is with," us and "God buries His workmen, but carries on His work." EMMELINE J. DAVY.

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LONDON, JANUARY 25, 1908.

OUR DISCUSSION.

THE discussion of "Our Great Problem," to which Mr. WOOD's opening articles, following the earlier correspondence on Mr. VAUGHAN's North Midland paper, have given the occasion, will lead, we hope and expect, to a full and helpful examination of the condition of our churches, and of their ideal, both as to their own constitution and the work they are set to do in the world.

In addition to the further letters in the correspondence this week, we would call special attention to the conclusion of Mr. THOM's sermon on "The Church of the Living God," here reprinted, and the address by Dr. CHARLES GORDON AMES, minister of the Church of the Disciples, in Boston, Mass. This "Word to the Liberal Churches," addressed originally by Dr. AMES to the brethren in America, it was our happiness to receive from his hands last autumn in a revised form, and we are glad that it should now throw its wise and gracious light upon our discussion.

THE CHURCH OF THE LIVING GOD.*

BY JOHN HAMILTON THOM.

PRESUPPOSING, as their common bond, a desire to conform themselves and the world to the spirit of Christ, to form a child of God within them and a brotherhood around them, and that they make provision for the rightful demand for speculative truth by acknowledging the safety of all opinions that can unite in that desire, surely our Churches might be constituted in a way that would bring them into more living connections with the work given them to do. Most Christian Churches have a constitution founded on things *to be believed*: we desire a constitution founded on things *that ought to be done*, on hopes and anticipations of a heavenly kingdom that ought at once to have upon earth their adequate symbols and expressions. What ought a Christian Church to do for those that lie beyond its own borders? It ought, according to its measure of the gifts of God, to enlighten their darkness, to heal their sorrows, to root out their sins, to regenerate their life. It ought to let its light shine before men, to bear open witness unto the truth, to unfold those views of human nature and of God's

* Conclusion of a sermon in the volume "A Spiritual Faith."

character, without which it deems that a perplexed, weary, and sinning world cannot find holiness, harmony, or rest. It ought to instruct the ignorant, and help the weak, and endeavour to breathe into some poor and sorrowing a holy faith that would beat down the power of circumstance, and arm with the power of God the affections and the will. This is what we should mean by Church fellowship—practical co-operation in those good works. In this way should we aim to satisfy the desire for more of religious intercourse between the various members of the same worshipping society without factitious occasions, or unnatural efforts for that purpose. The legitimate occasions for such familiar intercourse among fellow-worshippers are to be found in the communion of good works, according to the measure of their powers; with different gifts, but with one spirit; with different operations, but with one love—combining their efforts, their sympathies, their peculiar talents, their wisdom and their wealth in the promotion of such religious offices as express our relations and responsibilities to our fellow-men, and carry out into fitting actions our brotherhood with the weak and the ignorant.

There is one part of the interior functions of a Church, of its offices towards its own members, which we mention now, because, requiring close knowledge of individuals, it is yet part of the general regimen of spiritual health—the duty of upholding those who, in the struggle of life, sink down into any of its manifold forms of difficulty. A Church, within its limited circle, should surely represent a family in which no member is suffered to be cast away, whether through misfortune, infirmity, or sin, without support, expostulation, counsel, succour, and the opportunity, repeatedly furnished, of redeeming the past and opening a new future. Such an office would demand a much more practical organisation than any that now exists among us, and would require in the Church that recognised it as part of its functions great wisdom and energy to deal skillfully with difficult evils and to guard against abuse. But if it would require these qualities, it would also do something to train them. It, of course, must not be open to any unprincipled man to feed his sloth or his vices on the charities of others by claiming membership in a Christian Church. The Society of Friends knew how to overcome that difficulty, and if the spirit of the best days of that once noble body was with us, we should find it no more impossible than they found it, so to organise and rule our Churches, that no hapless man should be left without needful help, and yet that no worthless man be corruptingly pampered in his weakness and his sins.

A Church that proposed to itself these objects and sought to consummate these ends, might entitle itself to the name of Christian—a Church of the Saviour, a Church of the Redeemer, a Church of the living God; and in these varied services, and the life that sustained them, find its own strength and fulness, and receive the blessing from above. No feebleness, nor deadness, nor suspicion of death, and above all, no dependence for its life upon the mere words spoken to it, could attach to

a Church that worked so many ministries for good, and received the warmth of all these interests back again into its own bosom; for God Himself would be its Teacher, Christ its Pattern, and some new glimpses of Christ's vision of his Church some ever-fresh joy from faith passing into works, its exceeding great reward.

A WORD TO THE LIBERAL CHURCHES.

BY CHARLES GORDON AMES.

THIS loose community of liberal churches affects me like one of the products of that variety-loving Power which works in Humanity as it works everywhere in Nature. It is one plant in the garden of God. And it seems like one vital phase of a movement which is beginning to stir the bosom of Christendom with longings for a reformation more profound than Protestantism. Despite all that is crude and contradictory, do we not at heart desire that the human may be subordinate to the divine—that God's will may be done, and heaven grow on earth? Seen at its best, the new tendency felt in all the Churches seeks to emancipate religion from bondage to its own products and tools—its history, literature, and institutions—and to place it before the world on its merits as the everlasting Word, the Life which is the light of every man, the higher law of nature, the law of spiritual health and human completeness, freely interpreted and applied in harmony with advancing knowledge. It demands free course for the Spirit of God and the spirit of man, between which it dares not draw a line. Some of us accept it as another utterance of that word which went forth from Galilee to break the crust of rabbinical Judaism, to dissolve the spell of old idolatry, to turn men from iniquity, and to create from a regenerate and charmed humanity the independent order of Sons of God. The movement of which we form but a small part is not a revolt nor a secession; it is an evolution—a product of the energy that leads forth the stars in their time and order, and marshals the forces of history.

In these churches I recognise and salute something deeper than a passion for liberty and progress; namely, the aspiration for a higher spiritual order, for a new heaven and a new earth, wherein shall dwell righteousness. If any should call in question our right to stand up and be counted with the Lord's host, our comfort is, "He knoweth them that are His." Our chief concern must be not to win the recognition of our comrades-in-arms, but to deserve applause at headquarters by our loyal obedience to orders.

Our position, with serious exposures and embarrassments, has some large advantages, which should both give us courage and deepen our sense of responsibility. We have no need to spend any force in resisting or disparaging reason or science, nature or man. We accept all the appointments of the world as divine provisions for education. We find it easy to believe in yesterday, to-day, and to-morrow, without worshipping the god Antiquity or the god Novelty. We have no fear that the true God will contradict Himself, if He shall speak again and again; and we identify the Word in humanity

at its best with the silent Logos of creation. We see in man the manifestation of God, and in the best men the cleared and fullest manifestation. But no urgency is upon us to believe or disbelieve without being fully persuaded. We have no partisan or ecclesiastical interest to defend; we are tempted by no powerful bribe of property or standing to put the product of the new vintage into old wine-skins; we need not even pretend to steer our ship by calculations based on the almanacs of the last century. We can afford to profit by criticism, and to improve our principles and methods, or to add to them, without fear of losing heavily on our old stock. There is nothing in our principles, as there should be nothing in our hearts, to prevent our instant and joyful response to any good thing that may be or has been said or done by anybody in our time or in foregoing ages. There is nothing in our organisation to keep us from wheeling into line at short notice with any other bodies of earnest people who may muster for the same objects. And, in theory at least, every member of our societies is left as free in spirit and conduct as if no such societies existed. As we refuse to be mastered in conscience, so we refuse to master.

But we need not hesitate to make a confession in which we might be joined perhaps by every group of Christians from the twelve apostles down. Let us admit that mistakes have been made, hindering our work and impairing its quality. It has not been easy to give to every truth its due proportion and just value, especially when it became necessary to emphasise what others overlooked or denied. Yet one principle underlies all the rest; we join with all the churches in affirming the supreme importance of man's spiritual life and his union with God in purity and love. We agree that the promotion of this divine life is the chief object for which a church exists. We agree that there has been a manifestation of the divine law for man's guidance and of the divine love for man's deliverance from evil. We agree that the true order of human life and society has not yet fully come on the earth, and that we ought to labour and pray for the transformation of humanity into the image and sonship of the Father.

Have we kept these central things central? Have we been seeking first and all the time the kingdom of God and His righteousness, leaving secondary things for the second place? Or, if for a time it was necessary to be occupied with clearing the ground of ruins and rubbish, have we done that lower work, not from delight in destruction, but for the sake of better construction? Nor for any reason, not even to vindicate our protest against ugliest errors, could we justify ourselves for placing the main stress of public religious teaching on anything inferior to religion itself.

One vast advantage we have not adequately used. We have never half realised how close is the identity between our higher work and the work of Jesus. So much of rant and cant have gathered about his name, and such measureless wrongs and usurpations have claimed his authority, and so much that cannot be verified has

been claimed for the early Christian records, that a strong surge of reaction, partly due to our just protest and our hatred of shams, has carried us far toward the opposite extreme. But what name is there under heaven and among men which so well represents everything toward which we aspire and strive? What teacher, what character, can so well illustrate those spiritual conceptions of life, duty, and destiny, which we have faintly traced in the nature of man? Ah! if we could but look in his face as he would look in ours if he were here! Possibly, we should rediscover the sweet secret which the church has lost—how love opens the door for truth. Possibly, we should read on his vestments that very Word for which we search our own souls.

Whatever rank or historic place we assign to the founder of Christendom, we cannot seek the company where he is hated or despised, we cannot turn from him our hearts. We do not painfully hold him fast. We are held to him by a charm which helps us realise our own part in the divine nature.

Our true place is not with the priests and scribes who mocked him; not with the weak judge who found no fault in the man, yet branded him as a criminal; not with the fickle multitude that hooted their best friend to death. Better that we share the agonies of the garden and the cross! We belong at his side and in his train, our brother and our leader. Without trying to set our feet servilely in his tracks, without even affecting to reproduce the costume of his time or his mind, we yet yield to the spell of his spirit. We cannot find for ourselves nor for mankind anything better than the purity of heart he blessed, the righteousness of life he enjoined, the unselfish love he exemplified, the perfection he pointed towards, the union with God he realised. For the purpose of religious work, we cannot do better than employ his moral machinery and motive. The announcement of redeeming love made available by human faith—not as a divine afterthought or plan of salvation, but as a part of the eternal purpose and universal law—marks the introduction of a moral motor which has wrought more beneficent changes in human character than steam and electricity have wrought in mechanism and locomotion. Ever the last, latest, newest, highest of all spiritual discoveries is the unveiling in the character of the Son, and of every son, of the face of his Father and ours, whose love for us in our lowest estate is the never-failing fountain of our love for Him and for each other. In all this, we see the clearing up and fulfilment of simple, natural religion and morality, as they are shone upon by the light which only a pure spirit can transmit. Thus we are recalled from dependence on our own wisdom to trust in the mysterious inworking power that can do for us above all that we ask or think.

And what if this means for us that we are entrusted with truths and energies of the highest order—truths and energies which can not only uplift, purify, refine, and enrich our own being, but will become "the power of God unto salvation" for the millions that grope in the darkness of error and groan in the bondage of evil?

OUR GREAT PROBLEM.

DISCUSSION.

SIR,—There can be little or no doubt that all the Rev. Joseph Wood says, in his two articles in the *INQUIRER*, as to our weakness, our extreme and eccentric individualism, and our incoherence in general, will meet with a ready, though rather sorrowful, response from the readers of your pages.

It is when we come to his remedies that the real basis of valuable discussion is laid, and yet, in so far as I, for one, am concerned, the greater part of what Mr. Wood says, in the remedial direction, must either be set aside, at once, as being impossible, or postponed, indefinitely, for further consideration. The suggested grouping of our churches, for instance, in the Methodist circuit fashion, seems to me impossible as a serious solution of a serious problem, and can only merit the rank of a policy of desperation for a desperate case. In another part of his second article, Mr. Wood wisely suggests that we must allow time for gradual growth, on this whole question of organisation, and so he will permit me to remind him that, while the Circuit system has indeed been a growth in Methodism, like all other branches of Methodist polity, yet a system, or want of system, utterly alien thereto has grown up in our churches. Not a little would, of course, depend upon the superintendent minister (supposing the plan to be tried), upon his appointment, upon the terms of his appointment, including the financial, upon the pastoral relation in which he stood to the grouped congregations, to the rest of the grouped ministers, and to the district association or county union. The mere officialism of all such special appointments, as our district ministries show, is their curse in more than one sense. The one commendable feature in the suggestion made by Mr. Wood (again if were otherwise possible) in this connection, is found in the fact that, as I understand him, *all* the churches, the stronger as well as the weaker, would be grouped in the circuit fashion; but how we are going to get what are called the stronger churches, not to mention the weaker ones, to agree to any such plan, I cannot even imagine. I write from full knowledge both of the Methodist circuit system and our own very different system; but, while no one could more utterly deplore the evils that have been inflicted upon our churches by what is little better than ecclesiastical anarchy, yet I do not think the circuit system could ever become anything more than a short-lived and inadequate expedient for us. Mr. Wood also brings us back to the oft-repeated suggestion that another remedy for the ills that beset us, might, even yet, be found in the periodical visitation by the ministers of our "leading churches" to the poorer churches and their ministers, and I agree to the principle; but nearly all depends on the way in which it is carried out. I have never, as a matter of fact, known a single case in which mere deputation work, of the suggested sort, from the richer to the poorer, ever did any good, while I have known not a few in which positive harm was done to both sides. The vague impression, still so common, that "a friendly

visit," direct or indirect, from a wealthier congregation to a poorer one, or from the minister of some wealthy congregation to the minister of some poorer one, necessarily means a visit from a superior church, in general, or from a superior minister, in general, is a pitiable delusion, since, over and over again, the facts show that, in all but cash, the poorer congregation may be far the richer, while the minister of the poorer congregation can, at the very least, hold his own with the minister of the richer church in real ability and worth. If the richer congregations would but give adequate financial help to the poorer ones, without fuss and without meddlesomeness, and if the ministers who are more financially fortunate than the rest, though not in the least abler, more loyal, or more worthy as ministers, would be less official, more brotherly, and more just in their dealings with ministers quite equal to themselves but less fortunate financially, the poorer churches would soon find an enormous improvement in their general position, while the badly paid ministers would gradually surmount evils far worse than their poverty.

In view of the treatment dealt out to Dr. Martineau's grand scheme of organisation for our churches, nearly twenty years since, the suggestion that "the Conference should start a penny a week subscription for every member of our congregations, to secure the augmentation of the poorer ministerial salaries, makes a singularly varied and conflicting appeal to one of the anti-climax sort. Dr. Martineau's scheme, whether too "heroic" or not, was on the right historic lines, and formed an organic whole, while, what is now proposed is a complete departure from our historic associations, and is not organic at all, nor can it, in the least, be called heroic. Moreover, it cannot be forgotten that, while the Conference has done some really good things, it has abandoned them, when completed, one after another, to the management of what have been very well called "independent bodies."

The most serious defect in Mr. Wood's scheme, however, lies in the fact that he does not face, but rather seems to shirk, the vital question of our supreme centre. While, for instance, the Conference was collecting its pennies for the laudable purpose suggested, what would the British and Foreign Unitarian Association be doing? Is it possible, or desirable, for the Conference thus to go on in the attempt to make itself the centre for a very vital part of our suggested organisation, as a body of churches, by simply ignoring the Association? I do not think it possible, and I am sure it is not desirable. Our churches never can, and never will, be effectively organised until their organisation has a centre to start from, or a centre to lead up to, and that can never be until what have been recently rather oddly called "our two principal Associations" have determined between themselves which is the principal. The old cry, that "there is room for both," may still be true on the old presumption that one shall continue to hold and distribute the central funds, while the other vainly tries to remain as a more or less superior debating society; but we cannot take any effective step in common ecclesiastical organisation till we have settled

the supreme question as to our common centre and common basis. Either the Conference must become the basis and the centre in all that relates to our organisation, or the Association must fill that supreme place and discharge its correlatively supreme functions. The Conference has never yet shown itself at all equal to the demands that would thus be made upon it, while, so long as it keeps its sectarian name, the Association disqualifies itself both for the chief place and the chief functions of organised free churches. Why cannot the managers of the Association rise to the occasion and settle all these endless discussions by giving up its utterly wrong name, and finding a designation, not only far more in harmony with the genius of our churches, but also far more in harmony with its own broad spirit and all but universal work. That is the question; and if that question cannot be satisfactorily answered, then there will remain for us only the one alternative of either splitting up into two denominations, the one based on an indefinite, loose, and lifeless dogmatism, and the other, at least, striving to become a Free Catholic church, resting on moral and spiritual foundations, or else go on in the old fragmentary, disorganised, and demoralised fashion.

Meanwhile, though Mr. Wood's scheme, taken as a whole, seems inadmissible or impossible, there is just one part of it on which we may all proceed at once. I refer to the simple, but wise and effective, suggestion that we should attempt to organise and develop our congregational life on the distinctively Christian basis Mr. Wood indicates, which, indeed, is by no means new, but which is all the better for being old enough to have been more or less effectively tried already; and, when we have thus developed the individualism of our congregations as far as possible, we shall find that the greater has become both the need and the longing for that larger collective life without which all individualism is and must be incomplete even in itself.

W. MELLOR.

Huddersfield, January 14.

SIR,—There is ground for hope that Mr. Lloyd Thomas may, after all, be converted into agreeing to a "Unitarian" Church, as well as others who are of his way of thinking. The more we can get to understand one another, the more likely that a basis of agreement will be arrived at. The aggressive Unitarians are as strongly desirous for organisation into a national body to be called a church as is Mr. Wood or Mr. Thomas. They quite agree that the National Conference should become such a "Church." I say, and so do many others: Organise a definite Unitarian movement, of which the Conference shall be the head. Call it a "Church," if you will. Or, if preferred, let the Conference be a conference of Unitarian congregations. Each individual agreeing to Unitarian ideas, and each Church having a congregation professing Unitarian ideas could be left perfectly free to call themselves by any name they like, but that need not prevent them joining a conference of people and congregations of the Unitarian way of thinking. While people are Unitarians they would rightly be in that move

ment; as soon as they become something else they could drop out. Those who are of the Unitarian complexion to-day need not refuse to be called Unitarian now because of the possibility of ever becoming anything else. It is their duty to stand for their present beliefs, and to propagate them openly and unitedly, and if ever in the future their beliefs change, their liberty to alter their allegiance will be as real as ever for themselves or their successors.

The organisation of a Church must be on a theology. You cannot have any Church without some definite ideas of God and man and religion. The kind of spiritual attitude to God and man expressed in worship and service is conditioned by certain definite conceptions of God and man, which are the underlying theological tenets. "The Universal Church of Christ" means nothing if it have no gospel. Its good news must be good news about something, and constitutes its message to the world; and on the basis of that gospel the Christian warfare must be waged and the missionary propaganda carried on.]

H. BODELL SMITH.

MR. E. CAPLETON, in the course of a letter on this subject, writes:—Permit me to suggest, Sir, that our salvation lies in modernising our idea of the Church. Less of theology and forms of prayer, more of the recognition of the equality of man, the need for brotherly co-operation, and seeking to realise the kingdom.

Mr. Thomas would stand for a free and unfettered Christianity. Well, so would others, if it be defined as "Love to God, love to man." He pleads for more special services of a ceremonial nature. I would plead for a greater offering of "the cup of cold water," which means the brotherly help of which so many stand in need.

The Conference has done much for the shepherds—the Sustentation Fund, the Superannuation Fund, in another direction the Holiday Fund—and now a penny tax is proposed. But has the Conference no collective responsibility for the flocks? The shepherds direct our proceedings, occupy our pulpits and platforms; is there not the danger that they make too great a professional use of these opportunities?

Supposing the suggested penny weekly contribution, instead of being directed to ecclesiastical purposes, were to form a fund to relieve the material needs of any of our members, whether lay or clerical, who through stress of a competitive world, or through age or sickness, had fallen by the wayside? Would not a bond of brotherhood be formed, which is now altogether lacking? Anyone who has eyes to see will surely find signs that it is just such a move as this on humanitarian lines that we need to make.

Liberal thought is spreading, though we may not feel the influx, but with it the decline of the sacerdotal idea of the Church. What is the meaning of the rise of the Adult School movement, and the popularity of the men's afternoon meetings? Simply this, that men like to talk about the vital concerns of life, but they want to do so on terms of equality and to hear both sides. Anyone who has joined in

these meetings, knows how hearty is the singing, how broad the thought, what schemes of helpfulness find birth therein.

Yes, "the spirit bloweth where it listeth"; it is blowing now, but our eyes are fixed in the wrong direction. Let us turn ourselves round, and we shall meet the gale in our faces.

113, *Highbury New Park*, Jan. 20, 1908.

MINISTERS' BENEVOLENT SOCIETY.

SIR,—In your report of the annual meeting of this society in the *INQUIRER* of November 30 you called attention to a paragraph in the Annual Report, from which it appears that a not inconsiderable number of ministers are outside the Society, and that, in many cases, they are probably in this position because they remained in ignorance of the existence of the Society until they were beyond the age at which they could, under the Rules, be admitted. The paragraph states that the "Directors not unfrequently have applications for membership" from such, "who," it is added, "invariably express their regret that they, in common with many more, have never heard of the Society's existence." And the Directors appear to be in some difficulty as to the means to be adopted for remedying this state of things. As I am myself one of those who are in this unfortunate position I venture to make one or two suggestions.

I would suggest that the present very brief and general statement of the Society's object, appearing in the *Essex Hall Year Book*, be replaced by one setting forth the benefits which the Society is able to confer upon its members. To this might be added a brief summary of the conditions of membership, with especial mention of the age limit.

And may I make a further suggestion, which, however, must be prefaced by a brief reference to past facts.

Some year or two ago you kindly admitted to your columns a somewhat lengthy communication from me, in which I called attention to this very fact, of the unhappy state of things consequent upon the ignorance in which ministers were allowed to remain of the operations of this Society, especially in view of the age limit to membership. As a result of the correspondence initiated by this letter, and perhaps still more of the action of a number of leading ministers and laymen, who used their influence in the same direction, an alteration was made in the Rules of the Society by which the age limit was extended from forty-five to sixty. The alteration, however, was so worded as only to afford this extended liberty to ministers coming into our churches after they were forty-five. Ministers who had come before that age, but had not joined the Society, were excluded from the effect of the alteration. Apparently the reason of this was the idea that such omission to join the Society was due to negligence. It would now appear, however, to be recognised that not negligence, but simple lack of information was the cause.

The suggestion, therefore, which I desire to make is that a further slight alteration be made in the Rules, enabling those to enter the Society who now, through no fault of their own, are precluded from its benefits.

This is a very serious matter for the ministers involved. It may be, indeed, that some of them have availed themselves of the advantages offered by the Ministers' Pension Fund. But even so they can only provide annuities for their own declining years. They cannot provide annuities for their widows. And this is what they especially desire to do. This is why they would prize so highly the privilege of membership in the Benevolent Society.

FRANCIS WOOD.

16, *Edna-street, Crumpsall, Manchester.*

P.S.—After writing the above I found that in the new Year Book the Directors had anticipated my first suggestion. This greatly rejoices me, and emboldens me to say, Surely they will go one step further and adopt the second also.

UNITARIAN AND KINDRED CHURCHES IN HOLIDAY CENTRES.

SIR,—It has frequently been suggested that means should be taken to make our churches at seaside and holiday resorts more widely known. The Missionary Conference is endeavouring to give effect to these suggestions for the coming season. Arrangements are, therefore, being made for the issue, early in April, of a special Visitors' Directory for Unitarians. Of the proposed booklet a circulation of ten thousand is guaranteed, and the copies will be issued to members of all our churches as well as to individual applicants. Information has already been sent to the ministers and secretaries of all the churches whom I regard as likely to be most immediately concerned; but if there should be any others who desire particulars with a view to the inclusion of their announcements, I shall be glad to forward a copy of the circular and advertisement rates.

It is proposed that the information supplied shall include at least the names of the minister and secretary, particulars as to the situation of the church, the distance, and the best way of approaching it, from the station. Photo blocks up to and including post-card size will be inserted, and I can arrange for the preparation of blocks from photos at easy rates. This block would, of course, become the property of the church, and might afterwards be used for illustrations in calendar work, &c.

A further important feature of the directory or guide will be a series of advertisements of apartments, whose inclusion in the book will be an indication that they are deemed suitable by the local friends. Most congregations have members who let rooms and accommodate visitors. In addition, it is well to know of convenient and respectable refreshment rooms, cafés, and eating-houses, as well as confectioners, fancy dealers, and others whose announcements would be useful. I am asking, therefore, for lists of persons in each congregation or known to members, whose advertisements it will be desirable to insert.

It will be seen that a publication of this kind, going far and wide among the members of our churches, should greatly assist that large body of persons who are frequently prevented from adventuring further afield through ignorance as to how

and where suitable lodgings may be secured. I have known several instances where parties of our friends have applied to ministers in centres such as we have in mind, and through their kindness have succeeded in arranging comfortable quarters beforehand. Numerous letters, which I have already received, indicate that the proposed publication will be appreciated; and as it is the response to a felt need, I am confident, if it is well patronised by those whom we may naturally expect to benefit by its issue, that it will be distinctly useful. Where some one connected with the church would be willing to advise with friends as to rooms, &c., a notice to this effect in the church advertisement would be of value.

Copies of the booklet will be sent to each advertiser in proportion to the payment made, and individuals may obtain copies by enclosing a penny stamp. The advertisement rates have been calculated upon the lowest scale that is likely to cover cost of production, and the booklet is not to be published for profit. I shall be glad of the co-operation of our friends in the holiday centres, and for suggestions and assistance from those who are interested. Inquiries should be made at once, as the final copy must be in the hands of the printer early in March, so that the book may be issued well in advance of Easter.

THOS. P. SPEDDING,

Treasurer of the Missionary Conference.
Clovercroft, Buckingham-road, Heaton Chapel, near Stockport, Jan. 22, 1908.

THE SMALLEST CITY IN THE WORLD.

It is admitted on every hand that great cities exercise a singular attraction to travellers, and I, who had not then seen much of the world, was charmed by the many astonishing things that Don Esparto had to relate of his acquaintance with the renowned and ancient cities of the Old World and those of vast proportion in the New. I was none the less interested when, after breakfast one morning, we sat together on the terrace to discuss the news of the day, and for some reason the newspaper had not arrived, my host proposed to occupy the interval while we waited for it in giving me a description of the Smallest City in the World.

"The city of the bees?" I inquired, with a smile.

"Not so," he replied, and proceeded:—

"After a somewhat lengthy journey, about which I need say nothing more at present, I arrived," said he, "at the gates of the city. It was already an hour after sundown, and I was put to further delay in presenting my passport and assuring the guard that I was an honest and peaceful-minded person. At length I was admitted and at once inquired for a lodging for the night. I could gain no reliable information however, from those to whom I spoke, who appeared to me singularly indifferent to the needs of a wayfarer such as myself. I therefore sallied out to manage as well as I might. The street was badly paved with cobbles or large round pebble-stones. This at best is an uncomfortable kind of roadway, and here it was made worse by the

sinking of the stones in places several inches below the level of the rest. I afterwards expressed my astonishment to a citizen that a public thoroughfare was so neglected. He explained that the question of its repair had been repeatedly discussed, the last time being some two years before, when, as was usual, the matter fell through for want of money and of unanimity as to where and when to begin. One party advised commencing the work in the spring so as to have the fine weather before them; but against this the cheesemongers, who, supported by the surrounding farmers, were a numerous and powerful body, protested that it would ruin the Cheese Fair, which was held annually in the month of May down the centre of the street. They therefore proposed the autumn; but against this rose the clothiers and all who made a specialty of winter goods, the sale of which they alleged would be interfered with by having the street up during the autumn. Failing agreement between these parties, public subscriptions fell short, the work remained undone, and the road got worse and worse. 'Twas a fair sample of the spirit of the people.

"The landlord of the inn at which I stayed was affable and communicative, and from him I learnt much about the manners and customs of the place. The inhabitants were notorious for the spirit of division and rivalry, so that in order to beggar their neighbours the drapers took to selling candles, which they ingeniously arranged in floral designs in their windows, while the candle-makers retorted by selling bed-linen, which they advertised as proof against wear. When I wanted a vegetable marrow for my dinner, I was directed to a chemist's, as they were said to be fresher there than at the greengrocer's. One likes to believe that no one can sew on buttons like a tailor, or make shoes like a cobbler; but in this town at any rate the tailors acquired an ill-fame by reason of the readiness with which their buttons came off, while the amount of brown paper used in the manufacture of boots was so large that it became an established custom for the tanners to set up a paper factory adjoining their leather works. One of the essentials of a settled existence is a house, and one would suppose that a professed builder was the person to erect one in such a style that it would be proof against the weather and wholesome to dwell in; but the builders of that city are not to be employed save under dire necessity, for they will use any roguery to make profit out of cheap material. A coat of paint disguises bad carpentry, and drains are hidden beneath the parlour floor.

"Few trades appeared to flourish more than that in books, but as I gained admittance to the houses of the well-to-do, who were considered the best-educated of the people, I discovered that little use was made of them after they were arranged on the shelves of handsome bookcases, or tumbled in what was considered a picturesque litter on drawing-room tables.

"I have always thought that health is a treasure beyond price, and trusted the medical profession to promote it in every reasonable way; but in that city, while it is clearly laid down by philosophers how health can be readily maintained, the doctors smile at these homely counsels,

assent to the admixture of poison with food, and administer physic instead of fresh air and soap and water. What you call 'common sense' is much depreciated there.

"Around the city there once grew extensive forests of the best timber. These have now nearly disappeared, for as the trees have been felled for use no saplings have been set in their places. At the same time, there were evidences of enormous outlays of money in other directions, such as the erection of palatial buildings in which a popular drink called Liquid Magic was made out of loaves of bread. Great reverence was paid to the makers and vendors of this beverage, so that many of them became very rich and were rewarded with titles and seats in Parliament. The liquor itself had peculiar effects. It made some who drank it fat, and others thin. To some it imparted a crimson complexion and played strange freaks with their mental faculties. It never left a man the same as before he had taken it. The promotion of this trade was considered of superior importance to the education of the children. The schools, indeed, were of a peculiar type, and more like barracks than institutions in which the sense of the beauty of creation, and the art of living, which, we are agreed, is the highest of all arts, were supposed to be fostered. Somehow—and maybe I cannot properly explain myself—when I dropped in for an hour at one of these academies, as I casually did, the method of tuition always suggested to me the filing of the teeth of a saw. A certain sharpness was obtained in a disagreeable way. The pupils did not exhibit much of that bearing known as gentleness. Children, I believe, enter the world with their eyes pretty wide open, but at the end of their school course in that city many of them seemed to be going about with their eyes half shut. Besides schools, there were plenty of very fine churches; but, beyond the architecture and music, they failed to attract me, as the utterances of the clergy did not appear to fit in with their actions."

"From what you have said, I should judge that this was not a very small city," I remarked. "What might the population be?"

"Oh," said the Don, "I cannot say for certain. It might be 70,000 or 80,000. Nevertheless, it was, as I have said, the smallest city I have ever been in; for the magnitude of a city is not estimated by miles of streets and houses, or by the number of gaping mouths in it, but by the courtesy of its manners, and the reasonableness of its government, and the generous actions of the citizens. In these respects it was passing small." H. M. L.

MISSION WORK IN SOUTH WALES.

THE Committee of the South Wales Association have made arrangements with the British and Foreign Association for a series of services and meetings to be conducted by the missionary agent, the Rev. Thos. P. Spedding. The mission begins to-morrow (Sunday), January 26, when Mr. Spedding will preach at Newport. On Monday the quarterly meetings of the local Association will be held at Nottage. An address will be delivered upon the Van Mission, which is to be

conducted in South-East Wales during the summer months, and in the evening Mr. Spedding will preach the Quarterly Sermon of the South Wales Association. The fixtures for the remainder of the week are as follows:—Tuesday, Wick; Wednesday, Bridgend; Thursday, Pentre; Friday, Trebanos; Saturday, Cefn Coed. On Sunday, February 2, Mr. Spedding will preach at Merthyr Tydfil, on Monday at Dowlais, Tuesday at Aberdare, Wednesday at Cardiff, and on Thursday at Pontypridd. At most of these places evangelistic services will be held, and in a few instances illustrated lectures will be delivered. The subjects of the addresses include: The Message of the Comforter, the Truth about Heaven, Guides and Guide-posts, the Hidden God, Crowded Pews and Smiling Faces, The Red White and Blue, the World's Lumber-room, the Story of the Van Mission, and From Nazareth to Calvary.

During the last few weeks the Missionary Agent has been engaged in visiting a number of the churches which receive grants-in-aid from the British and Foreign Association. In each instance a meeting of the congregation or committee has been held to confer with him upon congregational work and prospects, and very gratifying reports are to hand of the hopefulness and cheer which animates the members of even the smallest of our congregations. Arrangements are almost completed for extended missions in other parts of the country, and practically all the agent's dates are booked prior to the opening of the Van Mission on May 21.

PROVINCIAL LETTER.

LIVERPOOL.

IN trying to give some account of the Churches of the Open Way in a large district, it is, of course, only possible to touch briefly on the more salient points. What meets the eye most readily is not always of the most vital importance. An onlooker cannot gauge the spiritual and truly religious health of a congregation by its visible activities, while it is for the former that churches exist.

Since my last letter, the most striking event has been the bi-centennial celebration of the Hope-street Church in Liverpool. This was fully reported in your columns, so I need add little. The mere gathering of such a large, representative, and buoyant assembly of Unitarians was uplifting. There was no frost about it. The sense of brotherhood in a great cause warmed the crowd. The address of the Rev. P. H. Wicksteed carried us all into regions of lofty principles and faithful service in the past history, and stamped upon us the suggestive name for our religious basis with which he began—"The Churches of the Open Way."

In commemoration of this two-hundredth birthday, the beautiful Gothic church had been renovated and decorated throughout. Details have been criticised, but there can be no question that never before has the building been so typical of the faith of which it stands, bright, cheering, full of life and colour. The electric light has banished the foggy gloom which used to prevail at night; lightened walls and

ceilings radiate the daylight, and the ventilation is improved. So may it be with all our worship and preaching—joyous, enlightening, healthful.

Of our cathedral church in Ullet-road, there is no new thing to say. I never enter the stately building without a fresh thrill of admiration and reverence. The living church which worships in it is like the Wisdom which is from above—and is full of mercy and good fruits. The monthly Calendar tells of its many organisations for young and old; the rented pews tell of the many to whom it is a religious home; and if, as in other churches, the seatholders do not always occupy their sittings as regularly as they might, the minister always has a goodly number to minister to.

At the Ancient Chapel the congregation seems to have grown, while the beautiful new organ, given in memory of Miss Emily Booth, adds to the charm of this quiet retreat. An event of some interest is worth noting, *i.e.*, the Jubilee of the Liverpool Sunday School Society, which was celebrated last Saturday by a service in Hope-street Church, during which the Rev. A. Gordon preached a suggestive sermon, after which a well-attended meeting was held in the Church Hall. The present President, Rev. J. Morley Mills, gave an interesting and at times amusing history of the successive Unions and Societies of which the present is the lineal successor. Altogether a tale of faithful work was told.

The three Domestic Missions supported by the three central congregations are in the full tide of their winter work. At Mill-street, an event of great interest will come off at the end of this month, when the Rev. T. Lloyd Jones (who might well bear the name of Kipling's Kim, "Little Friend of all the World!") will complete his twenty-fifth year of service of the poor in Liverpool. No need to dwell on the love and respect in which he is held, and the celebration of this event will be heartfelt and a big success. Mr. Haigh at Hamilton-road and Mr. Reynolds at Bond-street, gather and hold large numbers of young men and women just at the difficult age, besides doing all manner of other good works. If Mr. Victor Grayson, M.P., after shedding and living down some of the wild exaggerations of his youth, ever attains, as he probably will, to a position of useful influence and respect, it may be recalled that at Hamilton-road Mission he was both worker and learner, receiving impressions which almost carried him into our ministry, and which I feel confident will remain after some froth has blown off.

The Liverpool District Missionary Association work goes on steadily, but with no brilliant results. At St. Helen's, the resignation of Mr. Farley, whose loss to us is a gain to London which we must not grudge, led to an arrangement with the Rev. J. Bellamy Higham of Park-lane, about seven miles away, who, having no evening service, is able to minister at St. Helen's and give some weekly supervision. So far all is working well, various members of the small church have risen to the occasion, and are carrying on Sunday-school and other labours; a circle for study of Citizenship is training its members for civic usefulness, and the old lesson of self-

help is being taught by the absence of a resident minister.

At Garston, a bazaar held in a dense fog, which rather limited its success, was supplemented by generous donations, the object being the purchase of a building site. New plans are, however, being discussed, and the effort may end in the purchase of a more central building. Meanwhile the congregation is in a hearty and healthy state of activity and hopefulness. Its present leader, Mr. Hoole, purposes going to college in the autumn, and much will depend on the right man being found to succeed him.

The present writer, as missionary at West Kirby, cannot report much growth. Some advertised special services drew in larger congregations; but, as so often happens, when no sensation was offered only the faithful few remained. West Kirby apparently does not abound in inquiring minds or discontented souls. People either belong properly to existing churches or are outside all church-going, and have no wish to resume it. Various avowed Unitarians will not come to a hired hall. They desiderate a pretty chapel and larger congregations before they will join on, and, as neither are easy to attain when the elect refuse support, it seems an *impasse*.

Of sister churches in the Liverpool district, I, unfortunately, know too little to report fully. At Warrington a farewell has been said to an old and honoured member, Mr. Monks, who, feeling years stealing on him, has retreated to Southport, where we all hope he will see a serene old age. The local paper contained many tributes of respect and gratitude for his varied services to the town. Fortunately he leaves behind him a son, able and willing to serve his fellow-men and fellow-worshippers, and who has been given the onerous dignity of "J.P."-ship.

Our Southport chapel, which has gained Mr. Monks, has also in the Rev. M. R. Scott gained a minister who is winning friends on all sides. Prosperity is assured under his guidance, and our local ministerial brotherhood will be enriched by his companionship.

At Bootle the Rev. J. Morley Mills is drawing in many intelligent and inquiring men by the Social Problem Circle on Sunday afternoons, and has good and often large congregations at the evening services. Things all round are cheery, and have never been better, and a sale of work or bazaar somewhat later on is being prepared for with much zeal and hopefulness.

As far as I know, Gateacre, Birkenhead, and Liscard, are in sound health and doing good work; in fact we have no weak spots to lament.

The only remaining item is the coming visit of the British and Foreign Unitarian Association in February, which we trust will spur us all on to new energies and inspire us with new faith, hope, and love.

H. W. HAWKES.

To meditate daily, to pray daily, seems a means indispensable for breaking this surface crust of formality, habit, routine, which hides the living springs of wisdom.—*Orville Dewey.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Accrington.—The annual congregational meeting of the Oxford-street Unitarian Free Church was held on Saturday, Jan. 18, when a large number of members and friends sat down to tea, and afterwards heard the several reports on last year's work. The President, Mr. E. J. Bradshaw, occupied the chair, and expressed his pleasure at the satisfactory nature of the reports to be presented. He asked all who were connected with the church to redouble their energy and enthusiasm this year, because they hoped to accomplish great things. It was now practically certain that their church would be independent and self-supporting by the year 1909, their jubilee year. To secure that £1,500 was required, and they were already within £300 of that sum; some of the promises, however, were conditional on their raising the whole £1,500. It was gratifying to find that the young men had undertaken to contribute £50, and the young women would probably not be far short of that. Altogether, the appeal to the congregation had been remarkably successful, and he considered that now they had strong grounds for appealing to the Unitarian public to help them in their heroic effort for independence. The reports were then presented, in the course of which it appeared that during the year the outside of the church had been repaired, and inside electric light had been installed with most satisfactory results. That had incurred heavy expenditure, but thanks to the ladies of the Sewing Circle, whose efforts, resulting in a sale of work in December, had raised about £42, there was no debt remaining on these improvements. The Rev. J. Islan Jones expressed his gratitude to members and friends for their loyal support, and especially to the President and Councillor Cameron for their untiring efforts to secure independence. Mr. J. E. Wilde and Councillor Cameron, in proposing and seconding a vote of thanks, spoke very hopefully of the prospects of the church.

Bolton: Unity Church (Farewell).—The Rev. Wilfred Harris, M.A., preached his farewell sermons at Unity Church last Sunday, on leaving Bolton to take up the ministry of the Unitarian Church in Adelaide, South Australia. On the previous Saturday evening (Jan. 18) a farewell meeting was held, when presentations were made to Mr. and Mrs. Harris. Over 150 sat down to tea, and at the subsequent meeting Mr. M. Woodhouse, chairman of the church committee, presided. Among those present were the Revs. J. H. Weatherall, J. J. Wright, J. E. Jenkins, R. S. Redfern, T. Bushrod, Peter Holt, H. E. Haycock, F. Holt, and R. H. Lambley (recently of Melbourne). After the opening hymn and prayer, and a few words from the chairman, Mr. J. J. Bradshaw, J.P., in a speech of warm appreciation and sympathy, presented to Mr. Harris on behalf of the congregation a richly bound copy of the Revised Version of the Bible, on India paper, with an illuminated inscription, and a purse of £72. The gift was an expression of affection and esteem after the seven and a half years of Mr. Harris's faithful ministry. In accepting the gift, Mr. Harris said that it was a special joy to Mrs. Harris and himself to know that they were leaving in England an affectionate people. They hoped the congregation would accept from them a photograph (after Hofman) of "Christ in Gethsemane," to be placed in the church. Mr. W. W. Midgley added some words of appreciation, and Mrs. Bramwell, on behalf of the ladies of the congregation, presented a silver salver to Mrs. Harris, which she accepted with expressions of grateful thanks. The Rev. J. H. Weatherall, J. J. Wright, and R. H. Lambley having spoken on behalf of the ministers and congregations of Bolton and the district, Mr. S. Bromley accepted the photograph on behalf of the church, and said that no minister had done better for the spiritual life of the church than Mr. Harris. On Sunday afternoon the teachers and scholars of the Sunday-school made their own presentations of 13 volumes of the New Century New Testament to Mr. Harris, and to Mrs. Harris a silver cream jug and basin of Queen Anne design. Mrs. Harris's class of boys gave her a gold brooch inset with pearls. Mr. and Mrs. Harris, in accepting these gifts, said that as a small token of their gratitude and affection they wished to

present to the school a picture, "Christ at the Door." In his morning sermon Mr. Harris reviewed the teaching of his ministry. He had endeavoured to deal more especially with the fundamentals of religion, or the seed thoughts from which religion may grow, and religious life spring forth. He had dealt with religion and character, and the extent to which sincerity of heart, like a clear window, is essential for the anticipation of the sincerity of God for His goodness to us. In the evening his text was St. Paul's farewell benediction to the Corinthians, beginning, "Finally, brethren, farewell," or as in the R.V., "Finally, brethren, rejoice."

Brighton.—An unusual party was held at the Christchurch lecture hall on Monday, January 20. Eighteen mothers who had been helped by the loan of maternity bags provided by the ladies' committee of the church were able to come with their babies to a sociable tea and entertainment provided at a time suitable for them, from 5 to 7.30. Some twenty-five mothers in all have been assisted during the year without consideration of sect, but out of the needs of the women and the welfare of the babies. The tea was provided by members of the ladies' committee, and the entertainment chiefly by members of other churches. Mrs. Thomas Cobb, who has been active in this work, spoke sympathetically to the mothers, and the minister, Mr. Prime, also said a few words.

Gainsborough.—An important meeting in connection with the chapel and trust property was held on Saturday, January 18, in the Beaumont-street Chapel. A new appointment of trustees has been made, and the following attended the meeting:—Mr. C. G. Hewitt, Mr. G. O. Hewitt, and Mr. G. Lord, of Gainsborough; Messrs. R. A. Leating and J. C. Warren, of Nottingham; Mr. Ion Pritchard, of London; Messrs. H. R. Bramley and J. R. Wigfull, of Sheffield. The Rev. W. H. Burgess was also present representing the North Midland Presbyterian and Unitarian Association. The previous appointment of trustees was made in 1876. By the death of the Rev. W. W. Robinson in October last only one of the old trustees was left. Before his death Mr. Robinson had taken preparatory steps for a fresh appointment of trustees, but the trust was complicated and the deeds in relation to some of the properties difficult to trace, and it became evident that the re-appointment would be a matter involving much time and patient research. Meanwhile Mr. Robinson died after a ministry in Gainsborough of 32 years. By the help of Mr. J. C. Warren the several trusts have been clearly defined and new trustees appointed. The annual income from the trust properties after certain payments for charitable and educational purposes and a payment for the minister at Lincoln, will leave from £100 to £110 available towards the support of a minister. There is no provision for the repair of the chapel fabric or payment of incidental expenses connected with the services out of the revenue. This the congregation is left to attend to, and as the congregation has been very small for some years the chapel is in a dilapidated condition. The building apparently dates from the early part of the 18th century. Mr. Pritchard presided over the meeting of trustees. The question of re-opening the chapel was considered. It was decided to attend to such repairs as were immediately necessary, and to consult with the North Midland Association as to the possibility of appointing a minister jointly with Newark, and maintaining regular services at both places with the assistance of the North Midland and Yorkshire Lay Preachers' Unions as a temporary measure. A general meeting of friends and members of the congregation had been called to follow the trustees' meeting. This was poorly attended. Mr. Pritchard again presided, and explained the business transacted by the trustees. This being the first gathering of the friends since Mr. Robinson's death, a commemorative resolution expressing respect for his memory and sympathy with his family was adopted on the motion of the Rev. W. H. Burgess and Mr. Arthur Coggin. The Rev. T. P. Spedding attended this meeting on behalf of the British and Foreign Unitarian Association, and made an encouraging speech. Mr. Spedding remained in Gainsborough over the week end, and met the friends on Sunday at the house of Mr. Coggin, and there formed a church of eight members, who resolved to meet

weekly in the house of one of their number till the chapel was made fit for use, and something could be done in the way of appointing a minister.

Hull.—Rev. C. Hargrove gave much pleasure to old friends and new by his annual lecture-visit on January 15, his subject being "Distress, its Causes and Cure: a Plea for Charity Organisation." As an old friend of the congregation, Mr. Hargrove is always warmly welcomed, and an appreciative audience listened with much profit, and afterwards treated the lecture with a searching discussion.

Liverpool Domestic Mission.—A special service was held in the chapel of the Mill-street Mission, on Sunday evening, attended by a goodly number of old friends of the Mission, when the Rev. T. Lloyd Jones celebrated the completion of 25 years' ministry in Liverpool, first at the old Beaufort-street Mission, and more recently at Mill-street. The Rev. Joseph Anderson, to whom Mr. Jones made grateful reference in his sermon, was present at the service, and has been engaged in the work as assistant missionary for close upon 29 years. Another faithful friend, Mr. Fred Robinson, was at the organ, and has been there for nearly the whole time of Mr. Lloyd Jones's ministry. On Thursday evening, January 30, a congregational soirée is to be held, further to celebrate this semi-jubilee, by a reunion of past and present workers and members of the Mission.

Liverpool: Hope-street.—A very pleasant presentation was made in the Church Hall after morning service Jan. 12, by the Rev. H. D. Roberts, on behalf of the congregation, to three members of the choir, Miss J. McConnell, Miss Darbshire, and Mr. J. T. Bryson, who had retired. The gift to Miss McConnell was a revolving book-case and afternoon teaspoons, to Miss Darbshire a writing cabinet of inlaid wood, and to Mr. Bryson a similar cabinet in oak. The presentation was from "friends at Hope street Church as a token of affection and gratitude for many years of faithful service in the choir."

Manchester: Longsight.—The Longsight congregation invited their former minister, the Rev. W. Harris and Mrs. Harris to meet them once more before departing for Adelaide. Accordingly an interesting gathering was held in the Gaskell Hall on Monday last. Mr. John Heys presided, and among those present were the Revs. C. Peach, J. A. Pearson, and J. Moore. Mr. Heys gave a tender farewell address, and presented their departing guests with a set of "The Masterpieces in Colour," published by Messrs. Jack & Co. Mr. and Mrs. Harrie responded, and the Rev. C. Peach spoke on behalf of the Manchester churches. The choir gave some excellent music, and Mr. Heys pronounced a touching benediction.

Manchester: Popular Services.—The Social Questions Committee of the Manchester District Association have arranged for two popular Sunday evening services in the Chorlton Town Hall. The purpose was to state the attitude of religious thought to the social movements of our times. The President of the Association, the Rev. Charles Peach, was asked to give the addresses. The first of the services was held on Sunday last, and it was well attended. Mr. Richard Robinson conducted the service. Mr. Peach gave the address, and the Brook-street choir led the singing. The second service will be held on Sunday, January 26, at 7 o'clock.

Midland Lay Preachers' Association.—The quarterly meeting was held on Saturday last, at the Old Meeting Church, Birmingham. There were present Messrs. R. A. Clarke (Edgbaston), T. H. Hill (Nantwich), S. C. Hodgkins (Walsall), J. F. Smith (Small Heath), W. L. Teasdale (Wolverhampton), Frank Taylor (Stourbridge), Geo. Bassett (Moseley), Miss Crook (Wolverhampton), Mr. E. Ellis Townley, (secretary of the Midland Christian Union), Revs. Joseph Wood, C. M. Wright, and A. Thompson (hon. secretary). The Rev. Joseph Wood presided. After prayer offered by Mr. Teasdale, Mr. Frank Taylor delivered a sermon on "Sympathy," from Luke vii. 32. Criticisms of the sermon were then freely offered by most of the members present. The general impression was that Mr. Taylor had not only dealt with his subject in a practical way, but with considerable literary skill and simple fervour. The exercise was felt by all present to be exceedingly helpful. Tea, kindly provided by ladies of the Old Meeting House, was much enjoyed

by the members. The Association expressed deep sympathy with Mrs. Dyson, of Kidderminster, at the loss of her husband, a valuable member of the Association.

Norwich.—On Sunday afternoon, January 12, in the presence of the Sunday-school, the members of the minister's class and several old scholars, a stained glass heading in the large building on the east side of the Martineau Memorial Hall was unveiled to the memory of the two first superintendents of the school—John Withers Dowson and Charles Frederick Stevens. It is the gift of one of the present superintendents, Mr. A. M. Stevens, and has been designed and executed by Messrs. J. and J. King, Princes-street, Norwich. It is excellent, both in design and colouring, and admirably suits the architectural style of the building. The *Norwich Mercury* for January 15 contains a reproduction of it. It completes the stained glass decoration, which was commenced with the gift by Mrs. Mottram of memorial panels in the heads of the windows on the west side of the hall, to the memory of Miss Clark, late superintendent of the Girls' Sunday-school. The inscription worked into the middle of the window is as follows:—"To the memory of John Withers Dowson, superintendent, 1822-1870; and Charles Frederick Stevens, superintendent, 1838-1893." Mr. A. M. Stevens, in presenting the window, paid a splendid tribute to the character and influence of John Withers Dowson, and gave a brief account of his life. He pointed out that his superintendency, with that of his father, C. F. Stevens, numbered more than one hundred years. Mr. G. A. King acknowledged the gift on behalf of the chapel committee and congregation. Addresses were afterwards delivered by the Rev. Alfred Hall, Mr. James Mottram, who became a teacher in 1847, and spoke of his relationship with the two men whose memory they were honouring, and by Mr. Frederick G. Stevens, of Leicester, who had a special message for the teachers.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 26.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Dr. J. LIONEL TAYLER.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

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Ilford, Assembly Rooms, Broadway, 7, Mr. C. H. NORTHMORE.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPE, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. G. J. ALLEN.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, Mr. G. W. EAMER; 6.30, Mr. R. W. PETTINGER.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11, Rev. Dr. MUMMERY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. W. ROBERTSON DAVIES.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Christ Church, New-road, North-street, 11, Rev. T. E. M. EDWARDS; 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hattington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Rooms, Downing-street, 11.30, Rev. Dr. CARPENTER.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER.
 DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11, "The Religion of the Beautiful"; 6.30, "Living for God and Goodness." Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. HERBERT McLAHLAN, M.A., B.D.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.
 LIVERPOOL, Arcient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. CHARLES HARVEY COOK.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVES.
 OXFORD, Manchester College, 11.30.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Rev. G. B. SKILLWORTHY.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

DEATH.

GRAHAM.—On January 18th, at Hazelwood, Bridge of Weir, Scotland, James Graham, aged 62.

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